

A SHORT DISCOVERSE,

Evincing

NECESSARILY BY
TEN SEVERALL SOLID
AND SVBSTANTIAL ARGVMENTS.

That the Churchwardens & Sidemen of England
can not execute their places (according to that
Oath which they take at their admittance into
their Office) without sining against God
and that in a very high nature.

Exod. 20. 7.

*Thou shalt not take the name of the Lord thy
God in vaine: for the Lord will not hold him
guiltlesse that taketh his Name in vaine.*

Ierem. 4. 2.

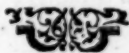
*Thou shalt sweare, The Lord liveth, in Truth, in
Iudgment, and in Righteousnes.*

Levit. 19. 12.

*Thou shalt not sweare by my Name falsely; neither shalt thou
Prophane the Name of thy God: I am the Lord.*

Heb. 6. 16.

An Oath for confirmation is amongst men an end of all strife.



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THE CHVRCH-WARDENS AND SIDE-MEN OF ENGLAND

can not execute their places (according to that Oath which they take at their admittance into their office) without sinning against God, and that in a very high nature.

They must make their presentments to the Bishops Courts: in doing whereof they vphold, as much as in them lyeth, that cursed *Hierarchy*, which is a maine limme of that man of sinne devoted to destruction, which every man in his place should helpe to ruinate with all his might, *Revel. 18. 2. 6.* Now to haue any hand in the supporting of those lordly Prelats, which rob Christ of his Kingly authority, and in stead of his regall Scepter put a reede into his hand; and to be the meanes of keeping out of our Church Christs owne officers and ordinances, and of the corinuing of such Offices, and officers, and ordinances amongst vs, as Christ, the sole King and Lawgiver of his Church neuer appointed nor approued for the ruling and gouerning of his Churches, is a flatt breach of the *second commandment*, and a manifest complying with those rebels, *Luk. 19. 14.*

2 They must of necessitie be guiltie of horrible perjury, vnlesse they present the whole Congregation, and every particular person in it; they being all and euery one of them delinquents against one Article or another. Now such a generall presentment, without naming particulars, the Articles allow not, nor will it be admitted in their Courts. And the vsuall manner, as we know, in those presentments, is, to single out some few, and to conuie at the rest. Wherein how these sworne men can dispense with that oath which they haue ta-

ken, for my part (I professe ingenuously) I can not see; If that be not a *taking of Gods name in vaine*, and a most fearefull abusing of it, I know not what is. Thus they transgresse the *third commandement* in a high degree.

3 They must present their faithfull Minister for the bare omission of such things as are diametrally and directly contrary to the word of God, some of which are forbidden in the letter of the Morall Law, as namely the *Crosse*, and *Surplice*: which, by the doctrine of our Church, being significant Ceremonies, appointed to teach by mysticall signification, are either parts or meanes of Gods worship, which no man may presume to devise, but they must bee of divine Institution, or else they are naught, Exod. 20 4. *Thou shalt not make to thy selfe, &c.* And thus they breake the *fift commandement*, by being instruments of the causeles trouble and disgrace of their painefull Pastour, whom they are bound to honor, 1 Tim. 5, 17. and 1 Thess. 5. 13.

4 They expose by their presentments both Minister and people to the will and pleasure of an vngodly *Chauuncellor and Commissary*, whose mercyes they know to be cruelty. Those merceiles Prelats (being mighty hunters) having got into their clutches their poore brethren, pursue them with all eagernes, and doe what they can to draw out, or at least to dry vp their blood. And thus these officers in our congregations are guiltie of the breach of the *sixth commandement*.

5 They rob the Subject of a great part of their wealth, and bring in a masse of money to those idle bellies, which are all naught from the Pope to the Apparitor. It is true the Prelats purse the money; but our Church Officers by these their presentments, make themselves accessary to that horrible and intolerable theft committed in the sight of the Sun at noone day, directly against the *eight commandement*.

6 They must present as faults many things which they

they know to be none, as namely, *the Ministers not wearing the Surplesse according to the Canon, his not using the Crosse in Baptisme, and his omitting of any part of the booke of Cammon prayer; the peoples not kneeling in the act of eating and drinking at the Lords table, and at the reading of the ten commandments, & not crouching and cringing at the name of Iesus.* And by presenting these omissions as offences, they professe plainly, that they hold the doing of the said things to be the duties both of their Minister and of the people; whereas they know, or at leastwise, if they were willing to be informed, they might easily know, that they can not be done without sinne against God. Thus they call *evill good, and good evill, darkenes light, and light darkenes, bitter sweete, and sweete bitter*, and so make themselves liable to that fearefull woe, *Isa. 5. 20.* Thus also they make themselves trespassers against the *ninth commandment*, in bearing false witness against their neighbour, and against the truth it selfe.

7 They must present their christian brother, for not doing sundry things whereof they know hee maketh scruple, and which they are wel assured he can not yeeld to with the peace of a good conscience; as, in particular, for not kneeling at the Sacrament: which many good christians, vpon very good grounds, take to be a thing either simp'y vnlawfull, or at least of such evill report, that a man fearing God should nor easily bee brought to vse it, *Phil. 4. 8.* wherein these officers doe walke very vncharitably. For by this their presenting their poore brethren they cause them many times to vse that gesture contrary to their scruple, and so they *destroy those for whom Christ dyed*, *Rom. 14. 15.* And thus they make themselves guilty of *soule murder*, which is a foule and a *crying sinne*, and the most fearefull murder that can be.

8 They must present poore people, which without their daily labour in their callings scarce haue bread to

put into their mouthes, and are utterly vnable otherwise to relieve their families, for opening their shops vpon an holy day, as they terme it, and *not* for coming to Church every one of those idle dayes; whereas the Lord saith expressly, *six dayes shalt thou labour*, Exod. 20. 9. And thus they cause men to be euill intreated for well doing, and expose them to a great deale of trouble, and to punishment for doing their duty. Wherein they are very injurious to the Commonweale, by increasing the number of the poore, and making poorer such as by Gods blessing vpon their labour and indeauours might bee able to liue comfortably themselves, and be helpfull to others: which, to speake plainly, is no better then to *rob the Spiele*.

9 They must present their neereſt and dearest freind, if he let but a word fall against the gouernement of the Church by *Archbishops* and *Bishops*, and the rest of that Romish rabble: which Lordly Prelats every one that hath but halfe an eye may plainly see, and must needs confesse to be the shame and bane of our Church and Commonwealt; and being plants, which our heavenly Father neuer planted, they *must be rooted up*, Mat. 15. 13. Wherein every man is bound to helpe the Lord against those mightie ones, vnlesse he will incurre that bitter curse thundred out by the Angell of the Lord against the inhabitants of *Meroz*, Iudg. 5. 23.

10 They must present their Minister, if hee reade not in the congregation the Canons once euery yeare; if he admit any strangers to the Communion; if hee suffer the Father to be at the Font at the time of the Baptising of his childe, which the article calleth being Godfather to his owne childe; and for a number of such like sopperies. Why doe these strange lords require to haue such strange and vncouth things presented to their Conrts? will they needs set their threshold by Gods threshold, and their post by his poster, Ezek. 43. 8. And
must

must the Messenger of the Lord of Hostes be the Herald to proclaime and publish to the people their godles and gracelesse Constitutions? And if no strangers may be admitted to the communion, what shall become of such as are by sutes in law, and other occasions, kept many moneths together from their owne Parishes? And in what a case are they, whose Parish-churches are some yeares either repairing or new building? Is there a necessitie that they shall all that while bee kept from the Lords table? And who is so fit to make profession of that faith into which the child is to bee Baptised, and to vndertake for the bringing of the childe vp in the faith and feare of the Lord, as the owne father? But the particularities of this kinde are so many and so grosse, that if they should be severally examined, there would be no end.

And therefore it behooveth every man, as he will answer it to the Lord Iesus Christ, at that great and dreadfull day of his appearing, to shunne those Antichristian offices, and to keepe himselfe free from that abominable and execrable oath, by which men binde themselves to do the works of the Devill, who is the Accuser of the brethren.

2. Tim. 2.7.

Consider what I say, and the Lord give thee understanding in all things.

THAT

THAT THE PRELATES GIVE A
morall operation to their rites and ceremonies,
and the Papists doe no more, see for this
these argum. following, extracted out of Dr.
Ames his *fresh suite against human ceremonies.*

VV Hat ever is a meane any manner of way
ordained, to bring in divine worship,
and to cary the mynd and heart to God in that :
is so morally efficacious, as the Papists require,
and so as our Divines condemne it, Nay if it be
by teaching, and stering towards these superna-
turall works, as Gods spirituall worship : Its that
which the Lord condemnes in images, which
tell lyes, its that which the Lord threatens *Iſa. 29.*
73. that his feare is taught, according to mens
commaunds. And this kynd of efficacy our
Cerem. have by their institution as they are ap-
pointed, and enjoined to be used. The preface to
the book of common Prayer, discovering the
intendement of the imposers, hath these words:
Such are retained, which are apt to stirr up the dull
mynd of man to the remembrance of his duty to God, by
some notable and speciall signification, wherby he might
be adified.

These Cerem. which are of the same kynd,
and homogeneal with the significative part of the
actions in the Sacrament, they may be said, to
have a reall and true efficacy of teaching, and so
be a work of proper worship : because that part
of the Sacrament, which is placed in signification,
is so : but these ceremonies are homogeneall, and
of like

of like nature, with that part of the Sacrament, doth baptism consecrate the child to God: and so doth the crosse: doth baptism signifie the covenant, betweene Christ & the child: so doth the crosse: its openly sayd, to betoke the engagement, that is berwixt Christ and the child, that he shall be Christs servant, and souldier to followe his colours, and to fight under his banner unto his dying day: though this image have no tongue of its owne, yet it speaks by the mouth of the Prelats appointing, & their substitutes the ministers acting this image.

3. Consider that which is made end of our Cerem. that our Cerem. are able, or at least are conceived to be able to attaine, for every rationall meane can reach the end, now this is the end of the crosse his institution, the white at which it shoots, and the minister makes it spell this lesson, even our dedication unto Christ. and our continuall perseverance in his service, so that as the end is, so the meanes are, the end is properly holy, and religious, ergo, the meanes appointed thereunto (such this is) must be holy, religious, and efficacious therunto, in the intendment of the institutor.

4. Those which are of the same raske, and sett in the same roome, with Gods owne Cere. they must be conceived to have holines, and efficacy in them, for so Gods ordinances have. But these significant Cerem. thus instituted, are of the like nature with some of Gods owne spirituall rites. As the Phylacteries Numb. 15. 39. were appointed

by God, for this end, to be remembrances, and admonishers of the law to those that used them. the same place our Cerem. supply, and are ordained for the same purpose.

If it be here sayd, that God himself appointed his, and therefore they are holy and religious, but ours being instituted by man have no more then man can give them, I answ: God appoints his, and therefore they are truly holy, and religious, and ought to be embraced: Mens inventious being set in the same ranke, are holy, and religious, but falsely and superstitiously such, and therefore are to be abandoned.

1. If Gods owne Ceremonies were therefore to be removed because unprofitable, then much more ours. Heb. 7. 18.
2. If we must answere for idle words, then much more for idle ceremonies.
3. That wherein neither the governour, attaines his end in commanding, nor the governed his in obeying, to command that, is unlawfull: but he that commands unprofitable Ceremo. he attaines not his end in commanding, nor the governed his end in obeying: Ergo.
4. 1. Coll. 18. Those things which perish in the using, with those we must not be burdened: but unprofitable Ceremo. perish in the using: ergo, with those we must not be burdened.
5. Things indifferent, when they are used not in

in subordination to help forward morall duties, then their use is unlawfull, but when they are unprofitable, then they are not in subordination to help forward the morall. Ergo.

6. That which crosseth the place and office of the govetnour, that he must not doe or maintaine: but to enioine a thing unprofitable is against his office and place. for his office is to rule for our good, Rom. 13. 4. but unprofitable things are not so. Ergo.
7. That which the Magistrate can commaund or maintaine in the Church, he must doe by virtue of some precept: That which is done by virtue of a precept, will be avayleable to bring about that end, whereof there is a precept, but unprofitable things cannot attaine that end: Ergo cannot be done by virtue of a precept: ergo, are not under the commaund of a magistrate.